BES FOR 16 TO 1 AS THE MOST IMPORTANT 18SUE.

His Allegiance to the Chicago Platform Vehemently Affirmed in a Speech at Omaha-Trusts and Imperialism Mast Be Begarded as Secondary Questions.

OMANA, Ang. 19.-The allied silver forces of Nebraska held a demonstration here to-day as preliminary love feast to the tri-State conrention of the Pusionists to be held here on Tuesday. Bryan and "Champ "Clark of Missouri were the speakers. Bryan was met by a brass band as he stepped from the train and was accompanied to his hotel by a cheering erowd, The occasion was the Jacksonian Club pienic at Syndicate, Several thousand ns gathered there to hear the speeches. Col. Bryan seemed agitated about some matter that has been sent out from DeaMoines. After referring to the loyalty of the West he

"My attention has been called to a report sent out from DesMoines to the effect that I was willing to subordinate the silver question to other questions and asked whether I was correctly reported. I never said at DesMoines or anywhere else that the money question should be sent to the rear. I have insisted at all times and in all places that the money question will be before the country until bimetallism is restored. I have repeated over and over again that this nation must act ne, without waiting for the aid er consent of any other nation, and that 16 to 1 is the only ratio at which the mints can be opened. There is no possible excuse for the constant effort of gold press to misrepresent the views of free silver men. I have never for one moment thought a compromise desirable or possible.

We have the gold standard to-day, not beful of English financiers defeated President McKinley's efforts to secure foreign aid in the restoration of bimetallism. The Republicans re now preparing to make all contracts payable in gold. This will lessen the quantity of tender money, and make the scramble for gold more intense. The Republicans also contemplate retiring the green backs in the interest of national bank ten, while the money changers are ito quote

trying to make money scarce and therefore Money is the master and all things else the donment of the ratio of 16 to 1 would be equivalent to an abandonment of the money ques tion, and they know that an abandonment of the money question would lead to the surrender of all that the party gained by the Chloago

The Republicans fear the money question and, therefore, the Republican papers are ready to praise the wisdom and magnify the prominence of any Democrat who will give out an interview against 16 to 1.

The trust question is a great question. but we cannot make peace with the money trust, in order to attack a toothpick trust. We must oppose the principle of monopoly everywhere. We are opposed to imperialism, but we would not new borrowing a colonial policy from England if we had not borrowed a financial policy from England. The Democratic party will prosecute the fight for financial independence, industrial independence and for the American doctrine that governments derive their just powers, not from superior force, but from the consent

The Chicago platform is sound, every plank, every line, every syllable. The party will reaffirm it and stand by it, and in addition therete it will meet new questions as they arise. The Republican party is putting the follar above the man; the aim of the Democratic party is to restore a government of the people, by the people and for the people, a gov ernment which will protect every citizen in the enjoyment of life, liberty and the pursuit of

JOHN BROWN'S FUNERAL SERMON.

Preacher Still Living in Maine Says He Was Tabooed for Officiating. From the Boston Herald.

The Rev. Dr. Joshua Young, who officiated at the funeral of John Brown, is living at Prout's Neck, Maine. Being : 'ted to relate the incidents connected with L.s attending the funeral of forty years ago, he oblied: "I had never met John Brown, but was a firm abolitionist, and thoroughly in sympathy with his purpose. For eleven years I was a member of the vigilance committee, and belonged to the abolition school at the time the Fugitive Slave act was under consideration in Beston. In Burlington I was what was termed the 'station keeper of e underground railroad,' taking a part in the transfer of fugitive slaves from one state to another. I harbored at my home many a slave. It was not difficult for me to render assistance to escaping slaves, for I was very near the Canadian border."

"After Brown's execution, and I learned that his body was to to be brought to his home at North Elba, I was determined to attend the funeral. I was accompanied on the trip by Mr L. G. Bigelow, one of my Burlington parish toners, an enthusiastic abolitionist. It was a long, hard, midwinter journey. We started in the midst of a portheast rain, and when we reached there it was snowing hard. We traveled by eart roads, through the blazed woods. and nearly periahed from the cold. Had I not been a young and vigorous man. I never could have withstood the rigors of that long and

been a young and vigorous man, I never could have withstood the rigors of that long and perileus ride."

We reached North Elba about 9 o'clock in the morning, and the burlal took place at 1 o'clock in the afternoon. I happened to be the only minister there, and at the earnest request of the family 1 performed the usual funeral service. There were present at the service the widows of four members of Brown's party. When the remains were escorted from the house to the great boulder, beside which the grave had been dug, Wendell Phillips took the arm of John Brown's widow, Mr. McRim supported the widow of Oliver Brown, 1 offered my arm to Mrs. Watson Brown, and Mr. Bigelow of Burlington escorted the Widow Thompson to the grave.

"One incident I had cause to particularly remember, because it was so often afterward surled in my face. At the grave John Brown's widow gave way to her serrow, and as a solace to her grief I repeated the scriptural passage: I have fought a sood fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteonsness." "The newspapers published very fully the details connected with the funeral service, and my critics wanted to know how I could claim that John Brown had fought a good fight, and what he had done be entitle him to a crown of righteonaness. It is not pleasant to recall the treatment I received from former friends after that funeral. Being naturally a sensitive man I auffered a great deal from the rebuffal received. Many persons who had been exceedingly friendly to me shunned me on the streets, and some of my pariabloners would pass me without a sign of recognition. My professional brethren volunteers the opinion that I had ruined for life my chances as a minister of the goopel, and I was informed the sentiment that i ought to be strung up as high as old John Brown;
"A dissolution of my relations with the church, at Burlington was an outcome of my connection with the Brown funeral, but I continued in the ministry, despite the prediction

I could never again find a pastorate. The feeling against abolitionists was as strong in some portions of the North in those days as it was in the South. The sentiment was stronger to Vermont than in Massachuseits, for, owing to their nearness to New York. Vermonters naturally followed in New York's trend of sentiment, rather than patterning after the people of Massachusetts.

"I was well acquainted with William Lioyd."

ment, rather than patterning after the people of Massachusestic.

"I was well acquainted with William Lioyd Carrison. I witpessed the rendition of the slave, Anthony Parras—a shameful day for Massachusestic. It will be remembered that John Brown, just before his execution, wrote on the margin of a paper in his cell: 'I. John Brown, am now quite certain that the crimes of this guilty land will never be purged away but with blood. I had, as I now think, vainly flattered myself that without much bloodshed it might be done. How soon this prophecy was julifield It is impossible to find in all history an illustration of a more noble, self-sacrificing life than that of John Brown."

The Rev. Dr. Young is a native of Randolph Me., a graduate of Bowdoin College, class of 1848. Ten years ago Bowdoin College, conferred on him the degree of soctor of divinity, Last February he and Mrs. Young celebrated their golden wedding.

1600D WORDS FOR THE CARP. Worth Esting, Says Mr. Ritterhaus, Raised Properly.

Pivresuno, Aug. 19.—The much abused Gor-man carp has found a defender in John Ritterhaus of Pittsburg, whose father was a famous commercial pisciculturist some years ago in Westphalia, Gormany. The Ritterhaus's views on the worth of the carp is contained in the remarks he usually make when beginning his arguments in defence of

the earp: "The carp is the hog of the fish family. Would you turn a hog loose in the stubble field in which qualis are nesting and expect to rear broods of the bird? No! Well, then don't plant the earp where he can devour the spawn of game fish. Would you est a hog killed fresh from the barnyard? No! Then how can you expect to find a carp fit to cat. that has got fat in a stream or pond recking with fith? You fatten the hog on grass and roots and grain, and you keep him where he can't destroy other valuable animal life. Put your carp where he'll do no damage and feed him as you would a hog that is being fattened for prime pork. Artificial culture—that's the

Thus Mr. Ritterhaus proceeds to explain. His father was a general farmer in Westphalia. but made a specialty of raising carp for the For firmness, whiteness and flavor of flesh his carp compared favorably with the finest of non-game fresh-water fish, and brought big prices. Far from being a food for the poor, Ritterhaus's carp were eaten only in the families of the wealthy. His earp ponds were visited from far and wide, and furnished the text for chapters in many ponderous Ger man books on pisciculture. As Ritterhaus also raised game fish, particularly pike, his farm contained a complicated system of pends which could be emptied into one another. In the pike ponds it was a question of the survival of the fittest, so that there was but little danger of the water's becoming too populous of pike life. The carp pends, on the contrary, became easily overfilled, but the surplus small fish

were handy as live food for the pike.

The introduction of carp, as done by the United States Fish Commission, was a mistake, the younger Mr. Ritterhaus says, and why it was, he explains thus; Two hundred years ago, the carp was a favorite food fish in years ago, the carp was a favorite food fish in England, and about one hunfired years ago the artifically raised earp acquired a similar fame in Germany. With the development of the sea fisheries in England and the improvement of seallities for transporting fish across that island carp culture died out, so that there is today hardly a reminder in an actual earp pond of the many former ponds on large estates. In Gesmany, however, fish has grown no cheaper and artificial fish culture is still flourishing. Ritterhaus points out that in ancient times as is shown by German folk lore, the river earp was good eating: but that was before large cities had grown up and polluted the streams. The good reputation of the carpl for the last half cestury in Germany is almost solely due to artificial culture, though excellent ones are to this day caught in the lower lying Alpine lakes. The carp is naturally a gross feeder, but as Ritterhaus says, so is the hog, yet the raising and preparation of hog meat is one of the greattent industries of the country. The Fish Commission, is his epinion, should not have introduced the carp promiscuously in the open streams, but should have established ponds, where earp culture could have been brought in all its stages, from the spawn to the grown and artificially fattened fish. This plan, if followed out, Mr. Ritterhaus believes, would have resulted in a great industry which would to-day supply a large part of the people with a wholesome, good tasting food.

Hardly had the carp, been introduced, said Mr. Ritterhaus, when the newspapers and other publications were full of tales about the fish-enough to disgust any ordinary person. It was said that the carp could live best in almost stagmant water, that the food of the fish was refuse, that its fish was coarse, soft and agreeable only to the common-est galate. Now, it is true that the carp will live in waters that will suit no other fish save the sueker and catrish, but it is not srue that such water is the carp? favorite habitat. On my father England, and about one hundred years ago the artifically raised carp acquired a similar fame

Whether Mr. Willett and his Van Wyck boom will turn up at Jamesport is a question. H spent yesterday morning at the Hoffman House watching the development of his charge. M: Willett has declared that he had assurances of support from "prominent Brooklyn leaders," and has expressed a desire to see Mr. McLaughlin. He went away from the hotel at noon, after having made these remarks:
"I have seen many travelling men from al parts of the United States who have proffered

their assistance in the Van Wyck canvas. I cannot tell you their names, for many of them have customers who are sedent Bryan men, and it night injure the business prospects of my friends if it became known that they were opposed to him. They are the best men in the world to dis sominate political truths." How men who won't let their names be put

RESPLENDENT RIVER CARNITAL

Merrymakers of Cranford, N. J., Have

Bright and Joyous Time.

CRANFORD, N. J., Aug. 19.- The annual river

to-night, was one of the most successful, con-

ducted by the people of this place, since 1836, when the first one occurred. Fully 3,000 people

from neighboring towns were here, and the

town itself and the river were ablaze with

lights. Every street leading to the river was strung on either side with Chinese lanterns.

and every house was illuminated. Along the

river banks lanterns dangled, and red, blue,

and green powder was kept burning incessant-

ly. The eight bridges across the river were

the carnival fireworks were set off. On the

west bank of the river, at Mr. James E. Moore's place, the name of "Dewey" was printed in

letters fifteen feet long, made of lighted can-

dies. There was scarcely a breath of air stir-

ring and not one of the lights went out until

the candles were burned to the ground, which

The parade down the river was brilliant, and

the thousands on the banks and bridges

cheered lustily as the boats went by. Led by

Commodore G. Harvey Miller and Vice-Com-modore Daniel P. Smock. The procession started

at 8,30 o'clock. A brass band of twenty pleces

on a large float came first, and following were

eighty beautifully decorated and illuminated

The most conspicuous craft in the line was a rowboat fitted up as a Japanese pleasure boat

and filled with a merry party of young women

dressed in apparel of the Orient; another boat

had been converted into a veritable flower gar-

den and was brilliantly lighted; a cance of the

"dug out" variety contained a man and woman

made up as Indians; a dozen others depending

By far the most attractive of the canoes was

one which had been transformed into three

huge pondiilies. In the centre of the first

lily sat a boy with an electric light fastened

to his breast. A little girl was the bud of the

second lily, and she had incandescent lights on

her shoulders. In the third illy sat a woman

with a resplendent grown of lights. She pad-

dled the cance. The interiors of the lilies

for their attractiveness on the artistic arrange-

ment of the Chinese lanterns.

was hours after the carnival was over.

rowboats and canoes.

vered with bunting and lanterns, and during

lished as Van Wyck supporters for fear of offend ng their Bryanite customers will aid the cause Mr. Willett did not say. Mr. Willett went down town in the afternoon. Then he returned to his room, carefully locked the small, black ironound trunk in which the Van Wyck boer is transported, wrapped it with the wide, heavy strap which is always bound around i when it contains the boom, and disappeared. He eft no word of his destination, but it is believed that he will spend his time preparing the forma come.

"There is no comparison to be made between a carp fattened as I have described and one that feeds in a polluted river. Even carp that live in a bass stream are not the best eating. Not being a game fish they are obliged to pick up their livery and the stream of statement which is to be issued on Monday of Tuesday.

INDIAN WINDIGO SUPERSTITION. Witchcraft Bellef in Canada That Seems Ing as best they can, and no doubt their food is not of the choicest, although base spaws is one of their chickers. But a properly fed carp, raised in a poud fed by a constant stream of running water, cooked in the right way, makes an excellent dish. Has the carp as fine a flavor as a trout or a base? It hasn't, I'll admit, but then pork isn't venison and the barnyard duck isn't canvasback, nor is the chicken grouse. Didn't you ever eat pork, or chicken or tune duck?" to Justify Murder.

QUEBEC, Ang. 18 .- A story of Indian superstition and cold-blooded mureer has been divulged in the course of the trial at Edmonton in the North West Territories of Canada, of a Cree Indian who had brutaily killed another member of the tribe. There was no denial of the killing, the accused readily admitting that he had shot down his victim quite intentionally and in cold blood. The remarksble defence that he set up was that his victim was a "Windigo" and according to the rules of the tribe it was necessary that he should be killed. So successful was this defence that the accused was saved from the gallows, and upon carnival, which was held on the Rahway river a verdict of simple manslaughter will escape with a few years' imprisonment.

The belief of these Canadian Indians in Windigoes, or Wendigoes, is one of the most firmly rooted of their many superstitions. Different groups of Indians draw different pictures of these fabulous beings, all being creations of their own imaginations. They are always evil spirits and eaters of men. Some even profess to have seen them, either in the form of a soreover, of a man-eating moose, or in that of a Cyclop, whose height and voracity were only equalled by the Polyphemus of Homeric mythology. The Nasenpees apply the name Alshem to these monsters and at times they frighten themselves into believing that they have seen their tracks. and immediately fice into some other part of the country. Nearly all the Canadian Indians believe that unfortunates who lose their reason in the woods, or who become hysterical or epileptic, are possessed of the devil, and their deaths are at once decreed on the pretence that they may become Windigoes or man-eaters. These are usually killed by stealth, as, fo instance, by a gunshot or a blow from behind. Mr. Peter Mackenzie of Montreal, while in charge of the Hudson Bay establishment at Ungava, was instrumental in saving the life of a poor lunatic whose death had been resolved He induced the sufferer's companions to tie him up to a wooden frame, so that he could do no damage, and in a short time he re-

covered his reason. Father Dablon, a Jesuit missionary to the Indians, tells in his journal of a disease that was quite common in his time among the Montagnals Indians. The victim suddenly became a hypochondriae, his disease developing into a mania. In its succeed-ing stage the insane man was seized with such rabid hunger for human flesh that he sprang like a famished wolf upon all that he met. "In proportion," says the good Father, "as he finds wherewith to glut this hunger, it grows like thirst in dropsy, and accordingly the Indians never fail to kill at once anyone seized with this disease."

It was testimony of this kind that caused the onviction for mansiaughter only of the Indian at Edmonton who killed in cold blood another Indian supposed to be a Windigo.

VATICAN OFFICER ACCUSED. Prince Chigi-Albani Charged with Selling

Bottleelli's Picture of the Virgin. Special Cable Bespatch to THE BUN. ROME, Aug. 19 .- Prince Chigi-Albani, marshal of the conclave, has been prosecuted by the Vatican authorities for selling to an English or American connoisseur. Botticelli's fa-mous picture of the Virgin, for which he is alleged to have received £15,000.

SIMPLE MENNONITE PAITH. An Elder Explains how Cures Are Made

CROKER SLIPS OUT OF VIEW.

SAILED AWAY WITHOUT TELLING HIS

DESTINATION.

ome Say He Is Bound for Jamesport to Confer With Hugh McLaughlin; Others

That He Will Land Quietly and Run Up to Saratogs-Other Rumore About Him.

The Hon Hugh McLaughlin of Brooklyn is

spending the summer at Jamesport, L. I. and it was said last evening that within the next few

days he would receive calls from Richard

Croker, who left Long Branch yesterday on Lewis Nixon's houseboat Loudon, and from

Joseph J. Willett of Alabama, who has been in consultation with a number of Southerners and

ommercial travellers here since Thursday over

Mr. Croker, according to his friends, left Long

Branch to cruise along the coast for a day or a

week or longer as it pleased him. As soon as the

househoat had headed seaward it was reported

that she would land Mr. Croker at a spot

where he could catch a train for Saratoga

where he was anxious to go, it was said, to look over his racing horses

Then it was reported that the Loudon would seek some quiet spot where Mr. Croker could

enjoy deep sea bathing and that under no circum-

stances would be go to Saratoga. Other reports

were started, so that no one was able to tell

servers, is anxious to talk with Mr. McLaughlin

about the campaign for Members of the Assem

bly and for Members of the Board of Aldermer

this fall. Mr. Croker, in common with other

Democrats, is very desirous to capture the As-

sembly, in order to prevent the enactment of any

egislation which may be introduced next year

at Albany, as a result of the Maxet in-

vestigation into the affairs of this city. Mr.

Croker and his friends fear that some radical

changes and abridgement may be made in the

revelations which have been made. They do not

want to have any of the powers conferred on the

city by the charter taken away, and Mr. Croker's

allies said last evening that nothing could be

more natural than for him to talk the outlook

over with Mr. McLaughlin just on the eve of the

The Tammany leaders have made no attempt

o disguise their feeling toward some of the

representatives of the Borough of Brooklyn in

he Board of Aldermen, and they are anxious

than the one now in power. The leaders of Tammany do not like rows, and they have found that the representatives

of Brooklyn delight in rows. | Mr. Croker's lieu-

tenants think that oratory might well be dis-pensed with in the lower house of the Municipa.

Assembly, and they would like to see thes

ing. The great orators of the Beard of

leaders of the Fourteenth a treet organization de-

sire to see them replaced by what one Tammany man calls "talkless Aldermen." Mr. Croker's

friends also believe that he would be glad of an

opportunity to discuss with Mr. McLaughlin the

leader shares his belief that there is a "nigger in

ond hold-ups, and learn whether the Brooklyn

they wish to accomplished without speechmak

the Breoklyn members, and the

things which

the woodpile."

that the next board shall make a better record

power of the city government as a result of the

exactly where Mr. Croker would bob up next

Mr. Croker, according to acute political

the Van Wyck Presidential boom.

No "Science" in It. SPRING CITY, Pa., Aug. 16.—The ancinting with oil of a dozen or more afflicted people of the Mennonite Church, who attended the campmeeting here this week, was the occasion great rejoicing, because the sick, the lame and he paralytic departed, not all cured it is true, but shouting aloud in gladness because they felt so much better. One of the grayhaired elders, after the ceremony, sat under a tree and spoke as follows:

"It is a great wonder to me that this import

int ceremony is not observed much more than it is, especially by other denominations. There is not in the four Gospels of our Lord a clearer or more emphatic proof of the efficacy of any act of goodness ever performed by the aposties, than this ceremony. St. Mark very distinetly tells us that Jesus Christ specially instructed his apostles, as they went out two by two, and at once the twelve began 'to cast out devile, and anointed with oil many that were sick and healed them. Of course they used no medicine. They just healed the people. Those men of God thoroughly understood what they were told to do. They were absolutely sure they ould do it. What held good in those days, holds good now. We have the most thrilling and self-satisfying personal evidence. We have never anointed any one in the full faith. who was not either cured or relieved. It is strong language, but it is true. We never stop to think whether we can bring about a cure. We only know that the Lord's Apostles anointed with oil the sick and cured them. We anoint in the true spirit of bristian faith and obedience to divine authortv. The receivers must be in the same simple implicit faith. We ask God's blessing on our work and we know we will bountifully receive f those we anoint are pure and worthy to receive, and that they believe as children told by their parents, that they will be healed.

"St. James, fifth chapter, fourth verse says Is any sick among you? let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord.' That is exactly what we do. Here in camp meeting we pray over the sick.

Then they call for the elders and we pray for them again. When we believe the afflicted are truly penitent; that they believe n the Lord : that they truly are of the opinion that God is ready and willing and will help them, and when we arrive at the very point of supreme faith and confidence, then we proceed to anoint with oil, knowing that the sick will se cured. The more perfect the faith, the more perfect the cure. The Lord is the greatest of all doctors. He uses no medicines. Ask, and it shall be given.

"For twenty-five years I have seen wonderful cures take place. And I have seen bitter disappointments. Wonderful cures follow wonderful, yet child-like faith. Gall and wormwood only await those who have imperfect faith all shrouded in doubt and uncertainty. I don't blame the many who are disappointed. Men and women are imperfect. True faith, to many, does not come in a single week, nor a month. Sometimes it re-quires years to get to the proper degree of faith. It is a sublime faith, yet it is so simple. Ou prayers come from our hearts. We know that sures will assuredly come to those who believe. We are as sure of it as we know that the sun shines by day. There is never the slightest shadow of a doubt. But we must have the same faith on the part of those who receive We anoint with oil because the Apostles did. We take it that they received the order for the use of oil as a divine command. Isaiah spoke of the use of oil as a cure. The Bible is full o illustrations. We use olive oil because the Apostles used it. We try to get as near to Apostolic times as we can. The Lord Jesus

"Centuries have passed since then, but to us Christians it is only as a day. We live in the recollection of our Lord, and it is but as yesterday that the Apostles anointed with oil and eured the sick. So can we. So have we. Hundreds we know have prayed; have believed; have had undying faith and they were cured. They did not need to go far from home. We have no criticism to make of others. We only know that we are all brethren and sisters in Christ Jesus. No man weman or child can be cured anywhere, or amid any surroundings, or in the presence of anything, who first has not sublime faith in the Lord or his saints. It is prayer and faith. If these two conditions abide in the people to a degree toward perfection, then we can cure and do cure, here under the trees, at home, at the church altar, anywhere where the spirit of God is accepted in the simple faith of a child. and an appeal to God that is from the heart and made in the undring belief that God will

surely answer the grayer.
"The use of oil is slipply a form, of course, the form used by the Apostles. It is a delight to the afflicted man or woman to know and feel hat oil that was used by Divine continand is being used upon him, just as the Lord has willed it. Be the seat of pain in the head the head is anointed; so with hand, and arm, and lub, and eye, and car. I have anointed with il hundreds who suffered. The truly penitent resents his weak body with the only thought. here, good Lord, is my poor paralytic arm Please, good Lord, have mercy upon me, a sin-ner!' The stiffened limb is anointed, and the ord sends mercy and cure. Time and again He says, ask in the true faith and ye shall re-

"I have seen the deaf made to hear on the instant; the weak eyes become strong; ringing servations in the head to disargear; scurve to depart; seres to dry up and go away; shrinking limbs to grow strong; rhoumatic joints to imber up and be free of pain; abdominal complaints that apparently needed the knife, t correct themselves and passaway in the night. "But we must not boast. We must not be

proud. We must not be given to too much talk. Only, our hearts at times arise in gladness and we cannot contain ourselves. We must speak to the glory of God the Father We must bear witness to the truth. We must speak of God's love, power, wisdom, and his wonder-ful willingness to heal all who come to Him. I have nothing to any against personal appeals. Man can pray alone in his closet. But St. James says: 'Is any sick among you? let him call the elders of the church and let them pray over him, snointing him with oil in the name of the Lord.' That is the law; that is the divine authority, and that is why it is better that all sufferers abide by the letter of the divine law. It is easy, To do it perfectly in the sight of God and the people, there must be absolute death of all pride and humility must possess all the heart and the soul. The world must openly see this humility. Man or woman must stand in public stripped bare of the thought of personal importance. They are to kneel, naked as it were of every vestige of worldly station, and come to the Lord poor sinners, asking in true faith to be healed. Then will come the power of God and they will be healed.

"It makes me feel like crying out 'hallelujah! every time I witness such a cure, for then I know that the Spirit of God is all about us. Al this is so simple that the most unlettered creature in God's wide-world can understan it. It is not a science. It is the A B C of prayer and perfect faith and that is why you see so many plainly dressed people the masses, the workers, the humble hewers of wood and drawers of water, all about us They can strip themselves of pride, and clothe themselves in humility, and take on to themselves the lowly conditions we ask, for a perfeet cure of sickness or affliction by prayer and faith and the ancinting with oil in th name of the Lord. But we have cured the rich as well, also the learned; but it is so difficult to fit them properly so that they can attain unto it them properly so that they can attain unto
it. Not that they are sinful. Heaven forbid!
But they have daily surroundings that woo
them from the church. Of yes, the older I
grow the more I believe in the promises of the
Lord, that He will heal them who properly

In Considering the Advisability Of advertising, something you may never have done heretofore, select such mediums as will give the best regults without delay. A Sun reader decides promptly and is able to pay for what he requires.—

THIEVES ON HARLEM CABS.

MRS. RONE ROBBED AND LEFT SENSE-LESS ON RIVERSIDE DRIVE. Cabman Drove Her to a Lonely Spot Where

Three Men Joined Him-The Four Beat Her and Stole Her Money-Four Arrests Made-Police Say a Gang's at Work. Four cabmes were arrested last night and charge of having assaulted and robbed Mrs. Rone, of 2700 Eighth avenue. Acting Capt. Naughton, of the West 125th street station, said last night that there was an organized gang of desperadoes among the cabmen who stand at 125th street and Eighth avenue

Detective Meade found Mrs. Rone lying unconscious at 124th street and Riverside Drive at 3:30 o'clock yesterday moraing. He at first thought that she was intoxicated, but on lifting her up saw that her face was covered with blood and that her clothing was torn and disarranged. He called a patrel wagon and Mrs. Rone was taken to the station. There she revived sufficiently to give her name and tell her

at night, and that he intended to break the

"My husband was not feeling well" said she and so he did not go with me to-night te a party to which we had been invited. not object to my going alone, so I went. After the party I left the house at about 1:30 o'clock and I went to 125th street and Eighth avenue where I waited for a car. None came and finally one of the cabmen asked me if I didn't want a cab. I made an arrangement with him to drive me home for \$1. I had not been in the cablong before I saw that he was not taking me some and I shouted to him to stop but he answered that he was taking me home by a roundabout way, as the streets were torn up. Just before we reached Grant's Tomb, three men jumped out of the darkness and up on the cab. One of them hit me in the face and the others pulled me from the cab. The driver got off his box and assisted them. They beat me up terribly, and I had to submit to all sorts of ndignities. Then they robbed me of \$9, all that I had with me. They left me and I started to walk home, but I must have fainted from my injuries."

Acting Captain Naughton put three detectives on the case and at 8 o'clock last night they ar ested four men. The prisoners are John McDermott of 200 West 124th street John Crowley of 25 Lawrence street, John Latey of 268 West 133d street and Martin Mulady 350 West 124th sireet.

The prisoners were placed in a line men at the station, but Mrs. Rone instantly identified McDermott as the man from whom she had hired the cab. The police say that Crowley was arrested two years ago for robbing Robert Hillard, the actor, and Assistant District Attorney John McIntyre, but that Crowley's father, who is niso a cabman, settled the case out of court, and young Crowley was released.

Mrs. Rone was in a serious state last night from her injuries. She was also suffering from hysteria. The four prisoners refused to talk at the station except to say that they were not guilty.

SPEAKING OF MULES.

Recalls How One of Them, Charged With Dynamite, Turned a Mine lute a Geyser. From the Chicago Record.

The pack mule is quite as much an instiution as the team mule, and is absolutely ndispensable in the mountains. Mule packng is a fine art, and with a well-trained animal and a skilful packer you can safely transport anything from a plane to a bag of eats. When the packer has finished his job in an artistic manner the animal may buck or back, kick or rear, or roll, but he cannot rid himself of his burden, and he finally gives it up in despair. After two or three experiences he will submit to his destiny and fall into line with the rest of the train every morning to receive his load from the packer. A well-broken pack mule is always proud of his load, and if by any means it gets loose he will step quietly out of line and wait until the packmaster comes along to tighten it

The most serious objection to the mule, which you sometimes find in human beings also, is the delusion that he can sing. One who has never heard a mule solo cannot appreciate the extent of his mistake; but like everything else about a mule, his song is strictly original. It belongs to no other animal. No one can describe and no one can imitate it.

"Speakin' o' mules," said an old Santa F6 tenmster, as he tipped back in his chair, 'reminds me of a 'strordinary experience had once with a critter. Me and Mexican Muse-mebbe you knew him? They called im so because he was minin' in Mexico or quite a spell-me and Mexican for quite a spell—me and Mexican Mose was prospectin' up in the Bill Williams mountains one winter when our mule et up all our dynamite ca'tridges. There we was 100 miles from nowhere, and no way of gettin' more.

"I reckon I know how ye felt," said an old Californian, who sat in the corner smoking. "I've been fixed that way when the licker sive out. It's a distressin' situation." "We descent try to ride the mule to the nearest settlement," continued the team-ster, without noticing the interruption. "fer neither of us wa'n't quite ready for king-dom come neither me nor Mose. But Mose he was the most ingenious cuss that ever bandled a pick. He was allers invention some sort o' labor-savin' contraption, but was terrible unlucky. Mose set a thinking fer awhile over the sitocation, and then he looked up at me kind o' pleased with him-self an' observed as solemn as a preacher: Joke, d'you happen to know anything

o' dynamics?' o' dynemics."
"No, says I; 'not a durn thing.'
"'No, says Ie, 'it's the science of explodin', and I 'low it'll work here. That
miserable critter has had the fun o' eating miserable critter has had the fun o' eating them ca'tridges, and now he's got to do the blastin'.' So he tied up a passle o' stones in the oats and fcd 'em into the mule. His idee was that when the digestin' machinery got to workin' it would fetch the stones into contact with the fulminatin' end of the ca'tridges, and they'd be a hoistin' of dirt. So we backed the mule down into the shaft and crept behin' a big rock to wait for things to begin to commence. Well, I swar! In about fiftin' minutes there was the big-gest kind of a Fourth of July celebration you ever heerd tell on. It was bout not when the proceedin's opened, and when the first catridge went off the air was full of dirt and mule meat for miles 'round, and me and Mose had all we could 'tend to dodgin' the big bowlders that come out of the shaft. In fifteen minutes the shaft was 200 feet deep, and the dirt scattered all over the country. In ten minutes more that duried mule had struck one o' them mysterious underground streams you in the desert and the hole was in the desert and the hole was full of water, so there warn't any more minin' fer

"That was tough," said the Californian sympathetically. "You jest natchelly over-done it, didn't ye?" "Well, I reckon we did; but we come out even after all. That is, me and Mose didn't

"How's that ?"
"Why, we sold the shaft to a tenderfor that happened to come along jest that mi-nit. He thought it was a geyser, and Mose and me skinned out before the mule quit firin'.'

SASKATCHEWAN RIVER RISING.

Much Damage Done by Floods in Manitoba and More Is Feared. WINNIPEG, Man., Aug. 18 .- The big Saskatchewan River has risen forty feet in twenty-four hours and is still rising. The bridge pi-rs at Edmonton are under water Ferries have been swept away and hundreds of ords of wood and thousands of feet of lumber

have gone adrift. The electric light power house at Edmonton s under water and the flats below the town have been transferred into a lake. The freshet s due to the phenomenal rain fall of the past few days.

ARR THREE HADLEY'S OWN VIEWS

an Atkinsonian Article on the Philipp in the "Tale Review." NEW HAVEN, Conn., Aug. 19.—The Fale Review of which President Arthur T. Hadley is the

rineipal editor, is just out with an editorial article on the Philippine contest. It says: "It dawned upon the Filipinos that we had ome not as deliverers, but as successors to Spain. We bought her equity in the islands, stepped into her shoes and demanded submission of the people. When they resisted a war of conquest began and has now continued six nonths. What have we accomplished so far? We hold a few ports and the regions in their

immediate vicinity.
"In no direction from Manila do we control more territory than could be covered in a two days' bloycle ride. It is becoming clearer day by day to an increasing number of our people, despite the mists of cant that have been studiously thrown about our posi-tion, that we have undertaken just what Spain had on her hands in Ouba, the refuction of an unwilling people to subjection t is no less obvious that after six months of fighting we are much further from the attain sent of that purpose than was Spain in Cube when we intervened.

"What is to be done? The only way by which re can get into a position consistent with our deals is to turn our back on conquest, come to terms with Aguinaldo and the other native auhorities of the islands and offer them selfgovernment and protection against foreign ag-

"If they refuse a reasonable proposition of that character, one which honestly renounce conquest, then the responsibility be theirs for the consequences. We expended an immens sum of money and sacrificed precious lives to deliver Cuba. Can we not also sacrifice our pride and the prospective profits of the China trade for the same cause of liberty in the Pacific? The reports seem well founded that re are to pension the Sultan of Sulu. Experience has shown that this is in the long rul y far the most successful way of controlling Eastern dependencies. But, if we are to rule the Sulu Archipelago through the Sultan, why not rule Luzon through Aguinaldo?"

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